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In view of the fact, furthermore, that the text reads וַיִּתְּכֶרּוּ עֲלֵה תְּאֵנָה וַיַּעֲשׂוּ לָהֶם חֲגֹרֶת and not וַיִּתְּכֶרּוּ עֲלֵה תְּאֵנָה וַיַּעֲשׂוּ גַם לָהֶם חֲגֹרֶת it seems most likely that the *ḥagorah*, or *ḥagor* in the other passages where the word occurs, no more means “girdle”, than it does “apron” or “loin-cloth” in Genesis 3 7. In every instance it means the girdle plus the additional shame-cover, be it in the form of leaves or in the form of small pieces of cloth. The *ḥagorah* is the oldest piece of garment seen on the monuments both of Egypt and Sumer, and, of course, was the predecessor of the loin-cloth.

The *ḥagorah*, in other words, is very similar to the priestly *mikhnas*, which may be a development of the *ḥagorah*. According to Exod. 28 42 the *mikhnas* serves the purpose לַכְּסוֹת בֶּשֶׂר לְבָרִיךְ. עֲרֶה מִמֶּנִּים וְעֲדִירָכִים יְהִי. Josephus describes the *mikhnas* similarly as “a girdle composed of fine twined linen and is put about the privy parts, the feet to be inserted into them in the manner of breeches, but about half of it is cut off, and it ends at the thighs, and is there tied fast”. Brown-Driver-Briggs renders *mikhnas* by “drawers” which of course is absolutely wrong. Notice especially that also Josephus terms the *mikhnas* a “girdle”, and his description leaves no doubt what we have to understand by it. Also here as in the case of the “layman’s” *ḥagorah* it is primarily a girdle, to which, however, is fastened a piece of cloth which is drawn between the legs and fastened at the back of the girdle; the cloth being wide enough to cover the loins and especially the inner part of the upper legs. It thus resembled somewhat short breeches as indicated by Josephus.


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Kû, "thread, cord" in *Egyptian*

In Egyptian the idea of "spinning" is expressed by the word *sty*,  from which the verbal noun *sty.t* , , "thread, cord" is derived. The root *sty*, Coptic *cote* is preserved in Hebrew שָׁתַּי "warp", which is given in Hebrew dictionaries under the root שָׁתָה. It is rather curious that in Arabic the root appears with *ṣ* and *ṭ* in سدى and

ستى, which verbs in the fourth stem mean "to make a warp". The fluctuating writing of the dental may here point to a foreign origin of the stem.

Side by side with *šty* appears in Egyptian the word , also meaning "to spin". This word is of interest. Its real nature has not been detected so far. It is obviously not a causative form of an otherwise unknown verb *tkš*, but composed of the verb *šty* "to spin" and *kš* "thread, cord", which of course is the Babylonian *kû*, Hebrew קו. The composite verb should therefore be transcribed by *štykš* and has the meaning "to spin the thread".

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### *Nin-Uraš and Nippur*

The name of the god Nin-IB has been read in a number of ways; thus the readings Nirig, Ninrag, or Ênu-rêštû have been proposed in addition to the more recent readings of the name Inurta, Inmashtu, and Nin-Uraš. I quite agree with the reading of the name as Nin-Uraš, but I disagree completely with the interpretations of the name as given so far for the following reasons.

In order to explain the name of a god or his attributes he has to be dealt with locally, that is, he has to be studied in relation to the local cult and in relation to the national mythology. If this, of course, can not be done, as a second expediency it becomes necessary to look across the frontiers of the land and explain it by drawing on some foreign pantheon. This, however, is absolutely unnecessary in the case of Nin-Uraš. The name can well be explained from the Babylonian side and mythological considerations show beyond doubt that Nin-Uraš was an older Sumerian god than Enlil, or was at least a god who played a more important rôle in ancient Sumer than Enlil.

Nin-Uraš, let it first be said, gave *his very name* to the city of Nippur, for Nin-Uraššu, which stands for Nin-buraššu, or possibly Nin-puraššu, means the "Lord in Bur"; whatever meaning *bur* or *pur*, which passed into *wur*, and finally into